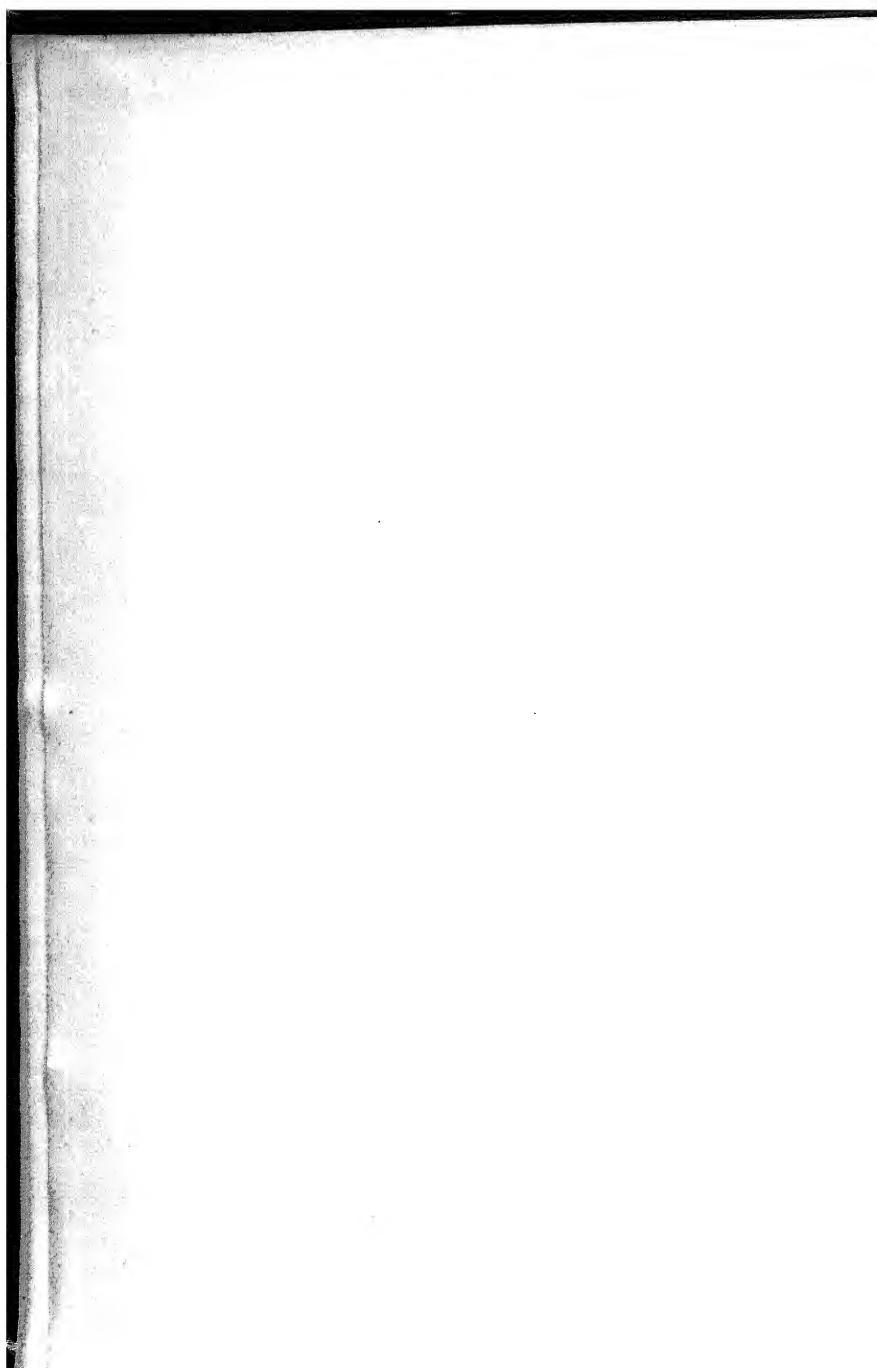


main. In tracing the workings of old Celtic leaven in poems which embody the Celtic soul of all time in a mediæval form, I do not see that you come into any necessary opposition with him, for your concern is with the spirit, his with the substance only." I entirely agree with almost all which Lord Strangford here urges, and indeed, so sincere is my respect for Mr. Nash's critical discernment and learning, and so unhesitating my recognition of the usefulness, in many respects, of the work of demolition performed by him, that in originally designating him as a Celt-hater, I hastened to add, as the reader will see by referring to the passage,¹ words of explanation and apology for so calling him. But I thought then, and I think still, that Mr. Nash, in pursuing his work of demolition, too much puts out of sight the positive and constructive performance for which this work of demolition is to clear the ground. I thought then, and I think still, that in this Celtic controversy, as in other controversies, it is most desirable both to believe and to profess that the work of construction is the fruitful and important work, and that we are demolishing only to prepare for it. Mr. Nash's scepticism seems to me,—in the aspect in which his work, on the whole, shows it,—too absolute, too stationary, too much without a future; and this tends to make it, for the non-Celtic part of his readers, less fruitful than it otherwise would be, and for his Celtic readers, harsh and repellent. I have therefore suffered my remarks on Mr. Nash still to stand, though with a little modification;

¹ See p. 26 of the following essay.



ON THE
STUDY OF CELTIC LITERATURE
AND ON
TRANSLATING HOMER



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BY
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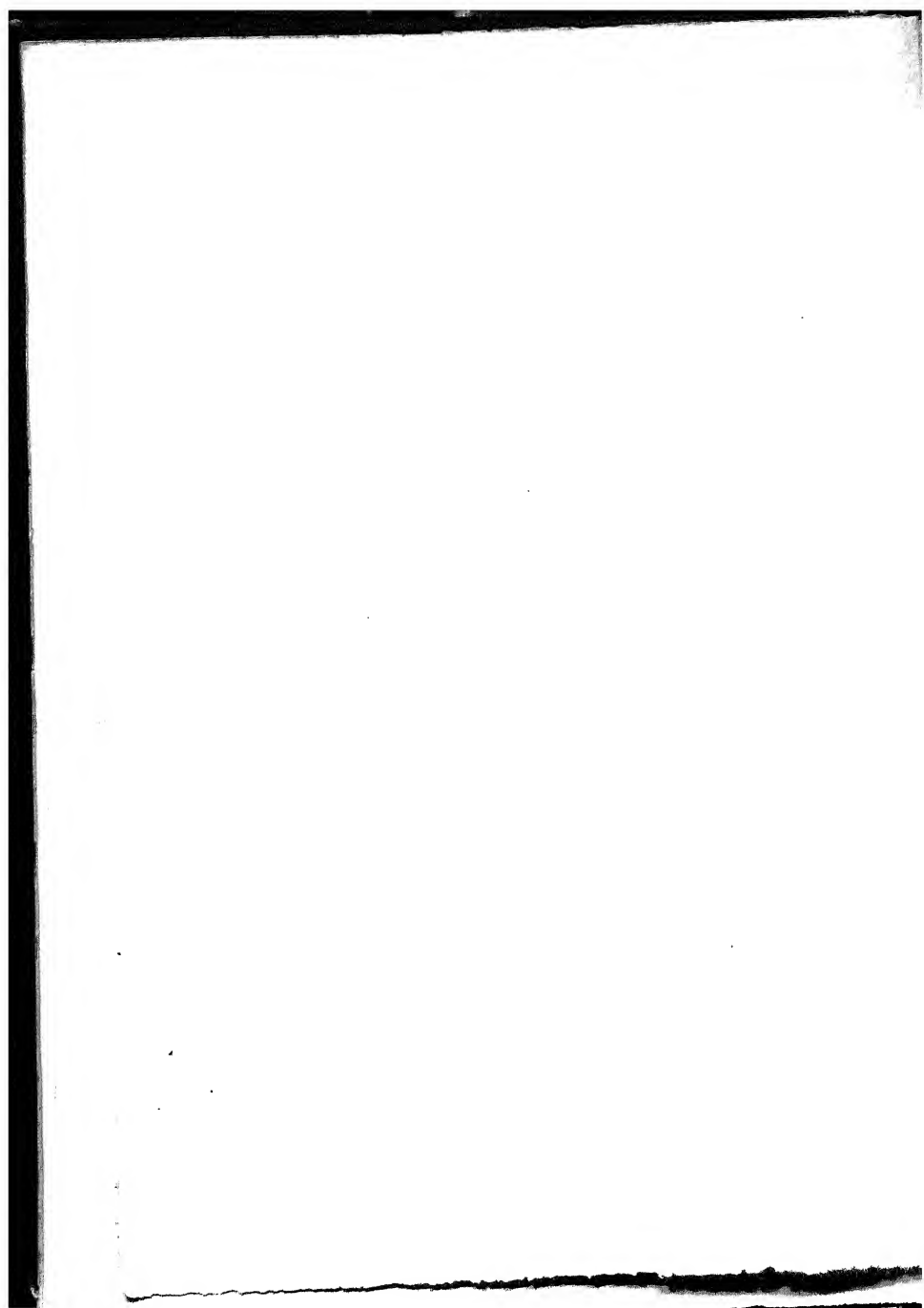
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ON THE
STUDY OF CELTIC LITERATURE

VOL. II.

b



INTRODUCTION.

THE following remarks on the study of Celtic Literature formed the substance of four lectures given by me last year and the year before in the chair of poetry at Oxford. They were first published in the *Cornhill Magazine*, and are now reprinted from thence. Again and again, in the course of them, I have marked the very humble scope intended ; which is, not to treat any special branch of scientific Celtic studies (a task for which I am quite incompetent), but to point out the many directions in which the results of those studies offer matter of general interest, and to insist on the benefit we may all derive from knowing the Celt and things Celtic more thoroughly. It was impossible, however, to avoid touching on certain points of ethnology and philology, which can be securely handled only by those who have made these sciences the object of special study. Here the mere literary critic must owe his whole safety to his tact in choosing authorities to follow, and whatever he advances must be understood as advanced with a sense of the insecurity which, after all, attaches to such a mode of

proceeding, and as put forward provisionally, by way of hypothesis rather than of confident assertion.

To mark clearly to the reader both this provisional character of much which I advance, and my own sense of it, I have inserted, as a check upon some of the positions adopted in the text, notes and comments with which Lord Strangford has kindly furnished me. Lord Strangford is hardly less distinguished for knowing ethnology and languages so scientifically than for knowing so much of them; and his interest, even from the vantage-ground of his scientific knowledge, and after making all due reserves on points of scientific detail, in my treatment,—with merely the resources and point of view of a literary critic at my command,—of such a subject as the study of Celtic Literature, is the most encouraging assurance I could have received that my attempt is not altogether a vain one.

Both Lord Strangford and others whose opinion I respect have said that I am unjust in calling Mr. Nash, the acute and learned author of *Talesin, or the Bards and Druids of Britain*, a “Celt-hater.” “He is a denouncer,” says Lord Strangford in a note on this expression, “of Celtic extravagance, that is all; he is an anti-Philocelt, a very different thing from an anti-Celt, and quite indispensable in scientific inquiry. As Philoceltism has hitherto,—hitherto, remember,—meant nothing but uncritical acceptance and irrational admiration of the beloved object’s sayings and doings, without reference to truth one way or the other, it is surely in the interest of science to support him in the